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A purpose of the Augusta County Historical Society is to publish *Augusta Historical Bulletin* to be sent without charge to all members. Single issues are available at \$1.00 per copy.

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INDIANS AND INDIAN RELICS IN AUGUSTA COUNTY

An Archaeologist's Findings

Address of Colonel Howard A. MacCord

Delivered at the Semi—Annual Meeting of the
AUGUSTA COUNTY HISTORICAL SOCIETY,
STAUNTON, VIRGINIA

Wednesday, May 18, 1966

It is a real pleasure for me to come back to Augusta County, and I am particularly happy to come to a meeting of the Augusta County Historical Society to talk about Indians and archeology. It is a bit unusual for historically-minded people in Virginia to think about anything which may have occurred before 1607. The general impression seems to be that history in Virginia began in 1607, and I am pleased to see that there are people of broader vision than this. Before I begin to talk about prehistoric things, though, I'd like to address myself to the role of archeology in the program and work of the local historical society.

The historical society's research is heavily involved with documents, maps, books, land records, insurance policies, and similar resources. In time, though, you may reach a point at which you need to do archeological work to identify the site of a house, a fort, an early industry, or to locate a lost family cemetery. This is strictly archeological work, and you will find archeologists happy and willing to work with you. My only caution is that you dig thoroughly in the records before you seek to dig in the soil. In other words, exhaust the written sources, which should be easier work than digging in the ground. There is a pamphlet published by the American Association of State and Local History which you may find useful to obtain, if you do not already have a copy. It is, "Archeology and the Historical Society," written by Dr. J. C. Harrington, who recently retired as archeologist with the National Park Service in Richmond.

Historical archeology is a new and growing science, although, the archeology of Egypt, Palestine, Greece and Rome

are, strictly speaking, historical archeology. Here in America, however, the science deals with the remains of our own ancestors and the European cultures they brought here. The work at Jamestown, Williamsburg, Yorktown, Appomattox, and many other places involve historical archeology at its best. As you know, most of the work in the past has been done by the private organizations, or by the National Park Service. Now it appears that the Commonwealth of Virginia is about to enter the field of historical archeology. The 1966 session of the General Assembly voted to establish a Historic Landmarks Commission and to create a Research Center for Historical Archeology. Perhaps in a few years, the Center will be built, staffed and active in the field. All that I can say is, "It is about time"! because our archeological sites are being destroyed right and left.

What with urban expansion, urban renewal, the flooding of valleys by stream damming, highway construction, and deep plowing with modern tractor-drawn plows, sites are being destroyed very rapidly. At the present rate of destruction, it will be difficult to find an archeological site by the end of this century, except those protected in public or private parks. We have a particular problem here in the Shenandoah Valley and in the mountain areas. We know so little about the life of the ordinary people of the frontier, and we know even less about frontier industries. Historical archeology is the key to bringing this knowledge to light. We could, for instance, excavate a few of the frontier forts of the French and Indian War period, and some of these could be reconstructed as prime tourist attractions. Some of the fort sites are known, and others are only suspected. We need to know a lot more about the early industries, such as ironworks, sawmills, tanneries, brick kilns, ceramics factories, and so on. All such sites are fit subjects for joint projects by historians and archeologists, and I hope we can embark on many such projects in the years ahead.

The current movement to establish more outdoor recreation areas is, I think, a move in the right direction. I hope that historical societies like this one will work with the appropriate departments of the state government in the selection of such recreation areas. Where new parks are to be established, I think

it is appropriate and desirable that such parks include one or more historic sites, wherever possible. For example, if the state is to acquire and develop a waterfront area for boating and fishing, it seems to me that a suitable tract of land can be found which will include some historically-important site or building. This means that local historical societies should take part in regional planning and in the selection of such recreational areas. If you are not already involved in such planning, I hope you will become involved in it.

There is another move afoot which seems likely to have a great bearing on preservation of historical sites and on the work of groups such as the Augusta County Historical Society. This is the Virginia Cultural Development Study Commission which the Governor named recently, and which is headed by State Senator George M. Cochran. The Commission is to inventory and assess the artistic and cultural assets of the state. The art aspects will probably include such interests as music, drama, dance, sculpture, etc. The cultural aspects, it seems to me, will take in such activities and institutions as libraries, museums, zoos, planetaria, historical houses and societies, coin and stamp clubs, Garden Clubs, and the myriad other activities which add so much to Virginia's cultural climate. I hope that all organizations which have these or similar interests will make their existence and their wishes known to the Study Commission at its public hearings.

To return to my primary purpose, a discussion of the Indians and the archeology of Augusta County, I would like to say at once that there is very little known about either of these topics. I would like to present some of the things we have learned through a limited amount of archeological work in Western Virginia and from work done in neighboring areas. I shall have to disregard county and state boundaries in order to paint a coherent picture. There is so much that we don't know, and so little that we know!

There are many misconceptions about the Indians, and much misinformation is in circulation. For example, until quite recently, most people thought that the Indians had been in America for only three or four thousand years at most. During the past twenty years, archeologists have been pushing the date further

and further back into antiquity. With the development of radio-carbon dating, we now date some sites as far back as thirty-seven thousand years, although some archeologists doubt these extreme dates. Dates in the range of twenty thousand years are not at all unusual now. Another misconception perpetuated in many history books says that the Shenandoah Valley had no Indian inhabitants but was a common hunting territory for many tribes. Perhaps in the 1700's, no Indians were living here, but this condition was not prevalent a hundred or so years earlier. There were Indians aplenty, as our archeological efforts demonstrate. Many people think that a field or washed hillside on which arrow or spearheads are found is a battlefield. This belief has led to the conclusion that the Indian lived in a constant state of war, in order to account for all the "battlefields". Nothing can be further from the truth, as I'll try to point out a bit later. There is much misinformation abroad, and one of my goals is to try to alleviate this condition, or at least to present information based on scientific research, as opposed to guesses and weak traditions.

I have prepared two printed handouts, which you may pick up after the meeting. One is a yellow page which shows the sequence of Indian cultures, based on artifacts, for about fifteen thousand years. On the reverse is a page of text. The other handout is a white sheet, on which is printed a true-false quiz, with the answers on the back. If you have children at home, or if you work with children's groups, take a handful for use with them.

Now, what do we know of the Indians of the Valley? From historical records, practically nothing. We know much about the Indians of Eastern Virginia, because Hariot, Captain John Smith, William Strachey, Lord Percy, and others wrote books about their discoveries and the Indians they met. The descriptions of the Tidewater Indians though, do not apply comfortably to the Indians in the western areas of the state. John Lederer is the earliest explorer of whom we have record in the Valley, and he visited the area near Front Royal about 1670. He mentions meeting an Indian near the upper end of the Rappahannock River, but he does not describe the Indian nor identify his tribe. In 1702, Michel, acting as agent for Baron DeGraffenreid, came up the Potomac and into the Shenandoah Valley as far as Riverton. He made a map which shows the forks of the Shenandoah River

and the Massanutten Mountains. He fails to mention any Indians he may have seen in the Valley. In 1716, Governor Spottswood crossed the Blue Ridge but met no Indians. The earliest settlers, Stover, Hite, and others make no mention of having to push Indians aside in order to take up their claims for land. Presumably, by the time literate explorers or settlers reached the Valley, the original Indian inhabitants had moved away, and this void is the basis for the belief that the Valley was uninhabited in prehistoric times. The Valley was used as a north-south thoroughfare by the Indians, and the Treaty of Albany in 1722 confirmed this path to the Indians. The stories in Kercheval and other sources about battles between the Catawbias and the Delawares in the Potomac area can be taken with large portions of salt. I doubt that the Catawbias, a southern tribe, had any reason to venture this far north, and there is no evidence that the Delawares were in the Valley until they raided the frontier settlements in the French and Indian War.

At any rate, there were no Indians in the Valley during the 1700's, except visitors and possible stragglers. There is a mention of one Indian who lived near Keezletown, who ran up a bill for whiskey at the local trading station and had to be placed in jail for his debt. He may have been a lone survivor of prehistoric residents in the area. Similar survivors persisted all over Virginia, and many of their descendants still live here. We have about one thousand Indians in Virginia today, two groups on reservations, and at least three groups not on reservations. There is much we do not know about the changes that took place among the Indians during the early colonial period, and we must look to archeology for the data needed to fill the gaps.

Indians have been in Virginia and the rest of North America for a long time, and the question is often asked, "How did they get here?". As in other aspects of the Indian's story, there is much romanticism and down-right false beliefs. The simple fact is that they walked across from Siberia when there was a dry-land connection between Asia and America. This situation would have existed during the last glacial period, about twenty to forty thousand years ago. At that time, so much of the northern hemisphere was covered with thick ice that the sea level stood much lower than it is today. It has been estimated to have been

about three hundred feet below its present level. Since the Bering Strait is only one hundred and twenty feet deep, a high and wide ridge of dry land would have been available for land travel. The bridge was probably free of glacier ice, due to the warming effect of the Japan Current which keeps that part of the world fairly temperate even today. The land bridge would have been like the Aleutians, Spitzbergen and southern Greenland are today — cool, rainy, foggy, damp, and generally nasty. Trees would not grow in such a climate, but grass would grow bountifully. On the grass there would be grass-eating animals, which at that time, would have included mammoths, musk-oxen, giant elk, and many sub-arctic animals such as caribou, lemmings, and other mammals. With all this flesh on the hoof, many meat-eaters would be attracted to the area, too. Among these would be bears, wolves, mountain lions, wild dogs, and that greatest predator of them all — MAN. We have a climatic and geologic situation, then, favorable to the passage of man from Asia to America long before boats had been invented. The humans probably had no idea that they were going from one continent to another. They probably lived and died not over one hundred miles from their birth-places. Each generation, though, might move further eastward a few miles, and in some cases even move back into mainland Siberia. Given enough thousands of years, such a slow form of migration would spread people thousands of miles, allowing them to spread all over North America, except where their passage might be blocked by a glacier or by an unfordable river.

In such a manner, they worked their way down along the Pacific coast and the eastern sides of the Rocky Mountains, where an ice-free corridor is thought to have existed. They reached what is now the United States tens of thousands of years ago. We have Carbon-14 dates from the southern tip of South America as old as 9000 years BC. If the Indians had travelled this great distance this early, we are safe in assuming them to have been in what is now Virginia as early as ten thousand years ago.

These early people were hunters, primarily. They went after big game, or small game — it didn't matter. They had a distinctive type of spearhead, named after a site at Clovis, New Mexico, and these points have been found at many places in Virginia and in adjoining states. Over four hundred have been recorded in Virginia, but all thus far have been surface finds. We

have not yet excavated them from deposits which might have sufficient age. Mammoth bones have been found at several places in Virginia, especially at Saltville, and I am hopeful that someday a mammoth skeleton will be found in Virginia which shows evidence of human butchering. Since the killing of one of the larger game animals would likely be a rare occasion, we can be sure that these early Indians ate whatever they could find. They probably traveled over the countryside in small, family-size groups, camping wherever night overtook them. We can visualize them as they move across the land, scavenging for anything edible. If they found a nest with eggs or young birds in it, this is what they would eat. If they found a turtle, they would cook and eat it. They also gathered berries, nuts and edible leaves and roots whenever they could find them. Towards sundown, they would look for a place to camp. What would determine their choice of a campsite? They would have to have drinking water, firewood, and shelter, if the weather were bad. If a seasonal food source was nearby, that would make the site that much more desirable. Let us imagine the group selecting a place to camp and then going about their individual chores. The woman of the family would rub two sticks together to make a fire, and the children would gather firewood. The man would go out and set snares in several likely spots near the campsite. He had no prefabricated traps, but he did have the tools and the know-how to make traps or snares quickly and easily where needed. His main tool was a sharp flake of flinty rock, possibly with a small point chipped on one side, suitable for gouging and reaming wood. After setting his traps, he would return to the family campfire and spend the night. As a rule they slept under the open sky, but if weather was cold, rainy or windy, they might seek a natural shelter, such as a cave or a fallen tree, or they might improvise a lean-to of brush, such as a soldier or Boy Scout might make today. In the morning the man would inspect his traps, and whatever game had wandered into a trap would become the food for that morning. Then the day's never-ending quest for food would resume.

Since these people were hunters and gatherers, they probably also lived along the sea-coast a lot, eating shellfish, crabs, fish and small snails. If a whale washed ashore, like the one which wandered up the James river a few months ago, they would probably have killed it and camped near its carcass and eaten from it until it became so rank that even they could not eat it. As nomadic

hunters, these early people had no settled camps nor permanent homes. During the thousands of years in which this way of life was the rule, the Indians camped on almost every suitable camp-site in this country. Their tools and the refuse from the manufacture of stone tools litter the countryside by the millions. If you will search near any spring, creek or other body of water and find a suitable camping ground, you will almost always find that Indians had been there before you. Frequently, the only evidence will be chips and flakes from the making of spearheads, but occasionally you will find a whole or broken point or other tool. This nomadic way of life lasted until about two or three thousand years ago.

Three ideas reached the local Indians about this time and completely revolutionized their way of life. They learned to make a bow and arrow, and this meant that they had a greater chance of killing game. They could hit it harder and from a greater distance than they could with a spear. This one invention thereby greatly increased their food supply. They also learned how to make cook pots, which meant that they could make soups and stews. Just think what a soup kettle and the ability to boil foods means to us. You can put bones in to boil, even after you have picked the bones clean, and the bones will yield a nourishing broth. In short, the stewpot meant that more nourishment could be extracted from the same amount of game. They also learned that they could put seeds in the ground and after a few months, come back and harvest some food. In other words, they could produce plant foods by conscious effort on their part, without having to depend on mere chance. Of course, they had to learn the effects of weather, and they had to learn what seeds would grow and which would not grow. Undoubtedly they experimented with almost every plant native to their areas.

These three inventions enabled the Indians to settle down and live longer in one place. The area where they planted seeds would become a home base for the family. They might still go away to hunt, fish or gather wild foods, but they would have to come back periodically to weed the garden, drive away birds and game, and eventually harvest the crop. The crop was bulky, and this required the construction or excavation of storage places for the surplus food to be saved for winter. In addition, when the

family had cook pots, it became somewhat less mobile. It is hard to walk when you are carrying all your belongings on your back, and some of these are fragile clay pots. With a home base, though, they could leave their excess belongings at home, perhaps with the aged or the infirm to look after them. Agriculture and more efficient hunting also meant that a given area could support a greater population. Instead of just one family occupying one ten-square mile tract, perhaps four or five families could live there. Being gregarious, as humans usually are, they would live together. Such closeness would tend to generate social problems, and these required social adjustments.

When one family was on its own, the word of the head of the family was law. When the boys came to an age when they challenged what the father said, the son departed and started his own family. With a community of four or five families living along the same creek or on the same island, other problems arose. There might be arguments as to who would get the choicest garden spot, or who would have the best trapping area. Squabbles between children or the women would have to be adjudicated. Someone would have to settle such arguments. One of the men would no doubt step forward and say, "Well, this is the way it is going to be, fellows, and if you don't like it you can leave." He was probably the man who had the loudest voice and the heaviest fist. He thus became the leader, or chief. It was a truly democratic system, though. The chief had to be popular, because anyone who did not like his rule could pick up and leave. The chief had to make the right decisions, because if he made too many wrong decisions, he would soon find himself with no one to lead.

A home base, greater food supplies, increased population, and the beginning of a political structure all add up to village life. When many primitive people live together thus, they become suspicious of one another when something out of the ordinary occurs, such as an unexplainable death, a lingering sickness, an eclipse of the sun, or some other unusual event. They would suspect witchcraft or offended spirits. In such a circumstance, some individual might step forward and claim that he can say the right words, dance the right dance, or influence the spirits favorably. If he is considered successful, his reputation as a man of magic spreads and he is called on in other unusual cases. This

would be the beginning of the role of a witch doctor, shaman, sorcerer, or medicine man.

We note from the foregoing then, that the Indians had reached a stage of barbarism at which they had a loose social structure, a form of government and the elements of a religion. They were gardeners who still obtained much food from hunting, fishing and gathering of wild foods. The Indians lived in this manner when the Europeans came upon the scene in the 16th and 17th Centuries. When Europeans came, their impact upon the Indians' culture was catastrophic. The Indians tried to accommodate to the new ways, but they could not fully adapt. The Indians lost their lands, were forced to give up many of their old ways, and they acquired diseases against which they were not immune. Thus, the Indians' progress toward civilization was abruptly stopped, and they became more and more backward and were driven into remote areas which no one else wanted. Admittedly, this is a sketchy and somewhat over-simplified history of the Indians, but it is based on historical and archeological evidence, as we can now interpret that evidence. Let us now examine some of the archeological evidence, to see what it is, how we find it, and how we evaluate it.

Here is a slide showing a rock shelter in Loudoun County, near Leesburg. This is a large shelter currently being excavated by members of the Archeological Society of Virginia. An indication of scale is provided by the two men crouching by a screen and sifting earth from the floor of the shelter. The dirt floor of the shelter is about four feet thick, and in the dirt we find pottery, animal bones, stone tools, and camp refuse. Rock shelters of this sort occur in most mountainous regions, and I am hopeful that we can find and excavate some in Augusta County someday.

Included in the evidence of Indian culture we seek, we value highly any information we can glean about the physical appearance of the Indians themselves and about their disposal of the dead. Most of the Indians of Virginia buried their dead in their villages, and we find them when we dig the village sites. Some of the Indians, especially in the Shenandoah Valley disposed of their dead in burial mounds, sometimes of stone and sometimes of earth. Two earth mounds have been dug in Augusta County dur-

ing the past two years. One was on Lewis Creek near Verona, and the other was on Middle River, on the farm of Mr. John East at Churchville. This slide shows the East mound, staked with a grid of five-foot squares, which facilitate the excavation and our record-keeping. The mound was two and a half feet high and was fifty feet in diameter. Excavation of the mound was done by members of the Southern Shenandoah Chapter of the Archeological Society of Virginia, under the direction of the chapter's president, Mr. O. D. Valliere of Staunton. We started at the south side of the mound and dug a line of the five-foot squares to include the edge of the mound. The procedure for digging was to shovel the dirt away, but to stop and use delicate tools whenever we hit a stone or other object. In this way, we found in the first tier of squares small piles of stones included in the body of the mound at various elevations above the base. These piles of stone covered the badly-decayed remnants of human skeletons. After we had dug the first row of squares, we then dug the next row north and so on across the mound. We kept accurate records of each burial, and we saved every bone and every bit of evidence of the Indians' culture. In all, we found 142 separate burials. Mr. Valliere did a thorough job of recording the data about each burial, and he is currently writing a report on the mound's excavation. With one burial, we found a mass of charcoal which we have sent to a laboratory to be dated by measuring the radioactivity of the carbon. Artifacts found in the mound include several ungrooved axes, two flaked stone knives, four pipes, several arrow-points, many beads made of sea shells, and a stone pendant.

The next series of slides will show some of the things we are finding at a site near Blacksburg, on the Roanoke River in Montgomery County. The site is scheduled to be destroyed by construction in 1967, and we are making every effort to dig the site during 1966. We have found that this was a palisaded village containing circular houses. We learn these facts from small circular stains in the clay subsoil which result from the decay of the posts of the palisade or the houses. We map each of the stains, and from the pattern we find, we learn the shape and size of the village and the houses. In addition to the post patterns, we have found fireplaces, small pits dug by the Indians for storing food, and graves. The fireplaces are usually a fire-reddened area of the clay, although a few hearths made with stones have also been

noted. In the topsoil and in the pits the Indians dug, we find broken pottery, animal bones, and other village refuse. From these finds, we can deduce much about the culture and the diet of the villagers. We have found charred beans and corn cobs, which show that the inhabitants had gardens. The burials we have found have included infants, children and adults. The infants are often buried flat on their backs, but the adults are buried on one side or the other, with the knees drawn up near the chest. Usually, the heads of the skeletons are to the east or southeast, probably for some religious reason. With many of the dead, we have found beads of sea shells, including some which probably came from the Gulf of Mexico. The excavation of this village has yielded much valuable data about the Indians in an area for which we have no records of Indians, either historic records or previous archeological evidence. I want to stress here that we do not dig solely for relics. We usually find relics, because they are in the soil, but our primary purpose in digging is to gather data which will help us learn about the Indians, their cultures, and their relationships with Indians of other areas.

The next few slides show the excavation of a part of an Indian village in Shenandoah County, along the North Fork of the Shenandoah River near Mauretown. The site has long been known, and many people had found relics there in past years, when the fields were cultivated. Most of the site is now used as a private airfield, and only a small strip parallel to the runway was available for us to dig. In the drouth years of 1964 and 1965, we noted circles and spots of grass which stayed green, even after the rest of the runway grass had turned yellowish brown. We suspected that the phenomenon could be attributed to the fact that the Indians had lived there in the past. We surmised that the circles were the outlines of wigwams, and the green spots were Indian pits or graves. These disturbances would be filled with black soil, as opposed to the usual sandy silt which underlay the field. The black soil would act as a wick in bringing moisture up to the surface from deeper levels, and the grass immediately above these features would stay green. We dug a strip of the village site beside the runway and proved that our suspicions were correct. In addition to finding circular and square houses, we found a long segment of a palisade around the village, and we found numerous fire-places and storage pits. In eight of the

pits we found human skeletons, apparently buried in abandoned storage pits. We found many artifacts and much village debris. From the comparison of the artifacts from this site with those from other sites, we can date this village to about the year AD 1600.

In closing, I'd like to show a few slides of a site on the Rappahannock River in Caroline County near Port Royal. This is the site of a small frame cabin lived in by an Indian family about 1680 or 1690. We can date the site from datable English-made tobacco pipe fragments we found, as well as from two coins we unearthed. One coin was English and dated from 1672, and the other was Spanish, dated 1662. We found over 9000 Indian-made pottery fragments and hundreds of pieces of Indian-made tobacco pipes. We also found many scraps of iron, copper, lead, glass, glazed earthenware, and refuse bones and shells. The animal bones were those of wild animals only — no domesticated animals were represented. The site seems to have been the home of an Indian retainer on a colonial plantation, a situation known from records to have been fairly common. To my knowledge, this is the first archeological proof of this custom. Among the artifacts found was a finely-engraved silver medallion, inscribed "Ye King of" on one side and on the other side, the word "Matchotick". From this evidence, we can date the site and also identify the tribe to which the family had belonged. The Matchotick Indians had lived on what is now Machodoc Creek in King George County when an Indian census was taken in 1669.

From the evidence we are amassing about the Indians of Virginia, we hope that someday we can write a "Prehistory of Virginia". As we learn more about the prehistory and the early history of the state, we roll back the curtain of ignorance which surrounds so many aspects of Virginia history and in effect, we extend history backwards.

It has been a pleasure to speak to you this evening, and I shall be happy to answer any questions you may wish to ask.

FRANCIS TALIAFERRO STRIBLING PAPERS AT WESTERN STATE HOSPITAL

Address of Dr. James H. Druff

Delivered at the Semi—Annual Meeting of the Augusta County
Historical Society, Staunton, Virginia,
Wednesday, May 18, 1966

Thank you very much Dr. Hanger, Mr. President, ladies and gentlemen. In the ten minutes allotted to me I will try to give you some idea of the nature of the material recently discovered at Western State Hospital and the importance of Dr. Stribling.

I remind those of you who are a little rusty in the history of psychiatry that Dr. Stribling was the first superintendent of Western State Hospital. Eastern State, of course, was the first State mental institution in the nation and opened in 1773, followed by Spring Grove State Hospital in Maryland in 1798, Eastern State Hospital in Lexington, Kentucky in 1824, Manhattan State Hospital in New York, New York in 1825 and then as fifth Western State Hospital in Staunton in 1828. Those were the days Virginia pioneered in mental health.

Some time ago, during a lull in the admitting office, one of our staff psychiatrists, Dr. Paul Travis, looked behind the door of the leaky back porch and saw a number of molding folders in boxes piled on top of each other. His curiosity was awakened and he pulled out a folder. It contained a number of letters written to Dr. Stribling and the first letter he saw was one written by Dorothea Dix. The historical value of Dr. Travis' discovery can hardly be overestimated. In addition to some 27 letters from Dorothea Dix to Dr. Stribling many other important documents were found. To illustrate the relationship between Dr. Stribling and Miss Dix, an excerpt from a letter written from Washington, D. C., on July 23, 1850, will speak for itself. Apparently Miss Dix, in addition to visiting the hospital in Staunton and being a guest at Dr. Stribling's home, consulted him frequently in matters concerning mental health. The letter reads,

"Dear Sir: I sent you the other day a very hastily written

page, an answer to which reached me yesterday. I am confident that you would still accord with my views as you did when you read and we discussed the bill last year. I should doubt if it could pass if burdened with special amendments for each state. We must take some things on trust and often be satisfied to do the best we can under the circumstances. I cannot suppose that every state will throw over its interest when so much is involved as is the case in respect to all the large states especially.

"I wrote some time since to Dr. M. at the School for the Blind. I hope that he has not mistaken my wish on this subject. I should like your opinion of the architect employed for constructing the hospital in North Carolina. He has no reputation to the North and our friends at the hospitals which he visited did not consider his views very sound or consistent respecting hospital architecture. Except you have reformed his opinions we have little to hope for success in the good North state."

History has it that Dr. Stribling, together with Dr. Samuel B. Woodward of the State Lunatic Hospital at Worcester, Massachusetts, conceived the idea of a nation-wide association of medical superintendents of American Institutions for the Insane, when Dr. Woodward visited with Dr. Stribling in Staunton in the spring of 1844. Fact is that 13 superintendents met on October 16, 1844, in the Jones Hotel in Philadelphia and established the association which is known as the American Psychiatric Association today. In addition to Drs. Stribling and Woodward, Dr. Pliny Earl, Dr. William Aul, Dr. Luther V. Bell, Dr. Samuel White, Dr. Nehemiah Cutter, Dr. Thomas S. Kirkbride, Dr. John M. Galt of Eastern State Hospital, Dr. Amariah Brigham, Dr. Charles H. Stedman, Dr. John S. Butler and Dr. Isaac Ray were in this group. We have found extensive correspondence from all these men especially Dr. Kirkbride with the exception of Dr. Samuel White who attended only the opening meeting and died on February 10, 1845 and Dr. Cutter who died in 1859. However, we also found letters from a gentleman by the name of Charles Barnard, who is not mentioned in the Centennial publication of the APA, "100 Years of American Psychiatry." Mr. Barnard may well have given the impetus to the APA, as the following letter with an introduction by Dr. Woodward to Dr. Stribling illustrates.

"Dear Sir: J. N. Barnard, Esquire, my friend from Boston, will give or send this to you. He has a plan for exchange of reports between the institutions for the insane in this country and Europe which will, I doubt, be advantageous to us all. He is a gentleman worthy of your confidence and deeply interested for the insane. Yours truly, J. B. Woodward."

"Dr. Stribling, Boston, June 9, 1843.

"Dear Doctor: Though a merchant by profession I am interested in the treatment of the insane. During a 15-month voyage through Europe I visited many of the lunatic asylums and proposed to the physicians a plan for the reciprocation of reports and other documents relative to this subject. Without exception I was well received and desired to put this plan in execution. I am personally acquainted with Dr. Jacobi of Siegburg, Dr. Julius of Berlin who will reciprocate with us. The majority of the physicians of Great Britain have formed an association for mutual observation and meet annually for this purpose above of their respective asylums. I have seen and do correspond with Dr. Hitch of Gloucester, Secretary of this Association. He is very desirous of promoting this plan and agrees to forward to me through my agents in London and Liverpool the reports of the asylums of this country for distribution here. He has already sent me as perfect sets as could be furnished of 20 public asylums of Great Britain. These are now with Dr. Woodward and shall be forwarded to you if desired, eventually to be deposited with Dr. Woodward subject to you and your brethren's orders. In the future it is proposed that each country shall furnish enough copies of their annual reports to allow one from each asylum to each asylum in the other countries. We propose to you first that on receipt of this you forward to us two or three perfect sets of former annual reports of your asylum for distribution in Europe; secondly that on each future year you also send me 30 copies of your report for Europe. I shall endeavor to repay in kind from Europe. Thirdly that you will allow me to charge you with your proportion of the expenses of this plan. Being in active commerce with agents in all the principal ports of Europe and charging nothing for my time and trouble, I believe that this will be a small one. It will be necessary to establish some cheap and sure method for sending and receiving packages from you. I have agents in Philadelphia. Packets are frequently leaving Norfolk,

Baltimore, Alexandria and some other ports near you for Boston. Could not you establish some agent or depot in some one of those ports who would forward and receive packages for you. Any packages sent from these ports and directed to me in care of Barnard, Adams and Company, Boston, would reach me if I was advised of their shipment per mail. I am preparing a folio containing views and plans of the grounds and buildings of the asylums for Dr. Hitch and other European friends. If possible forward me one of each, a view and plan, if you have them of your institution and inform me if and at what price I could procure 20 or 30 copies of the prints. I could get the plans copies here. With many wishes for your success, I am, your obedient servant, James M. Barnard."

This was followed by a letter dated Boston, June 9, 1843, referring to this letter to which no answer was received and mentioning that Drs. Woodward, Ray, Chandler, Stedman, Butler, Rockwell, Awl, Kirkbride and Galt had joined. From this list it becomes evident that many of the 13 founders of the APA joined Mr. Barnard's service.

The material discovered underscores clearly the importance of our Dr. Stribling for psychiatry in the 1800's. Dr. Stribling did not write much. His annual reports and his correspondence are the sole sources of information for a study of his life. There is no doubt in my mind that a biography of Dr. Stribling is long overdue and we hope that our discoveries will stimulate someone to make a study of his life.

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